In fact, if we look at the mind's concept of this eternity, we see that it comes only to a continuous succession of moments of being in an eternal Time. Therefore it is Time that is eternal and not the continuously momentary conscious being.

But, on the other hand, there is nothing in mind-evidence to show that eternal Time really exists or that Time itself is anything more than the conscious being's way of looking at some uninterrupted continuity or, it may be, eternity of existence as an indivisible flow which it conceptually measures by the successions and simultaneities of the experiences through which alone that existence is represented to it. If there is an eternal Existence which is a conscious being, it must be beyond Time which it contains, timeless as we say; it must be the Eternal of the Vedanta who, we may then conjecture, uses Time only as a conceptual perspective for **His** view of **His** self-manifestation. But the timeless self-knowledge of this Eternal is beyond mind; it is a supramental knowledge superconscient to us and only to be acquired by the stilling or transcending of the temporal activity of our conscious mind, by an entry into Silence or a passage

through Silence
into the consciousness of eternity.
From all this the one great fact emerges
that
the very nature of our mind is Ignorance;
not an
absolute nescience, but a limited and
conditioned
knowledge of being, limited by a
realisation of its
present, a memory of its past, an
inference of its
future, conditioned therefore by a
temporal and